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UNIT MINISTRY TEAM ESSENTIAL MATERIEL  
REQUIREMENTS FOR THE BATTLEFIELD

DEPARTMENT OF THE ARMY  
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FORT MONROE, VIRGINIA 23651

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REQUIREMENTS FOR THE BATTLEFIELD

U N C L A S S I F I E D

ACN 07398

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The words "he," "him," "his," "man," and "men" when used in this publication, represent both the masculine and feminine genders unless otherwise specifically stated.

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MSG Roger L. Clark, Concepts and Studies Division, Directorate of Combat Developments, USACHCS, Fort Monmouth, NJ conducted this study.

The Study Advisory Group included: Chaplain (COL) James H. Robnolt, Chaplain (LTC) John Hannah, Chaplain (LTC) Gilbert Pingel, Chaplain (MAJ) Larry Walker, Mr. Martin Walker, Mr. Gene Gable, Chaplain (LTC) Gary Councell, Chaplain (LTC) John Brinsfield, Chaplain (MAJ) Greg Hill, MSG Richard Geiger, MSG Roger L. Clark, and SSG Steve Stott.

## SECURITY CHECKLIST

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## ACRONYMS

SDR	Small Development Requirement
TOE	Tables of Organizations and Equipment
TDA	Tables of Distribution and Allowance
USACHCS	US Army Chaplain Center and School
UMT	Unit Ministry Team
FLC	Family Life Center
CPE	Clinical Pastoral Education
BOS	Battlefield Operating System
NBC	Nuclear, Biological, Chemical
MOPP	Mission Oriented Protective Posture
BASOPS	Base Operations
FM	Field Manual
NAF	Non-appropriated Fund
ALB	AirLand Battlefield
USAREUR	US Army Europe

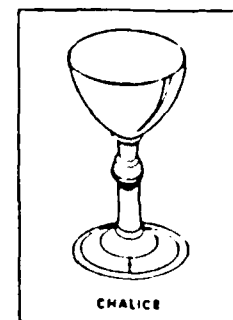
## DEFINITIONS

**ANOINTING OILS** - Blessed oils, normally stored in small metal containers, used for baptism and anointing of the sick.

**ALICE PACK** - Army Load Individual Carrying Equipment - Field pack designed for carrying equipment on the back. May be used with or without a metal frame.

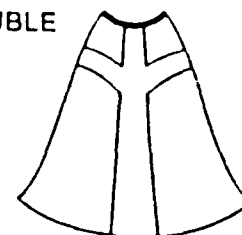
**BOOK OF RITES OR SACRAMENTS** - A book containing a rite or a body of rites prescribed for public worship.

**CHALICE** - A cup or goblet, usually made of silver or brass, used during communion or Mass to hold the wine or grape juice.

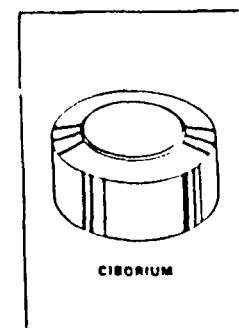


**CHASUBLE** - A poncho-like vestment worn by the leader of the worship.

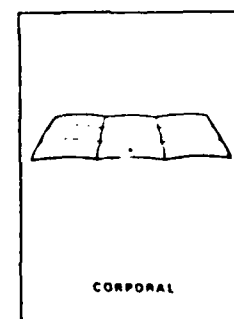
CHASUBLE



**CIBORIUM** - A covered container in which communion hosts are stored.



**CORPORAL** - A white, linen cloth approximately one square foot in size with a small cross centered near one edge. The corporal is placed under the chalice during communion. The corporal used in an Orthodox service is a silk, cloth which contains relics.



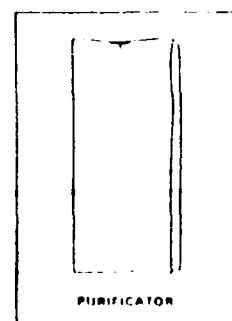
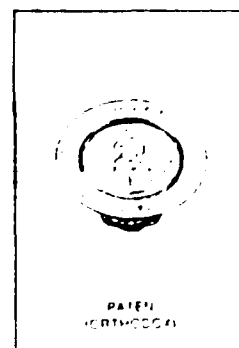
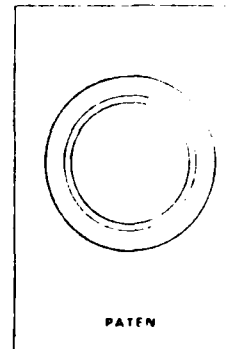
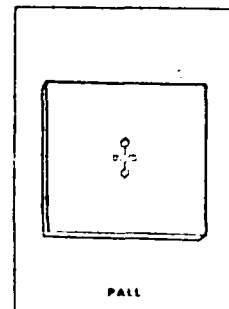
**LITURGICAL** - This term refers to religious worship procedures that tend to be in accordance with a prescribed form of worship. Examples of religious groups that are often referred to as liturgical are Catholic, Episcopalian, and Lutheran.

PALL - A square piece of white, linen-covered cardboard or plastic used in the chalice assembly to cover the large host placed on the paten. The pall is covered by the chalice veil.

PATEN - A round, flat plate (usually gold plated) used in the chalice assembly to hold the large host. The first type of paten shown here is used in Catholic and Protestant worship services.

The second type of paten shown here is used in Orthodox worship services. It is a raised, free standing plate and is used to hold the communion bread.

PURIFICATOR - A small, white, linen cloth used to wipe the inside of the chalice after the celebration of communion. The purificator is approximately 9 inches by 18 inches and normally has an embroidered cross in the center.



## ABSTRACT

The purpose of this study was to evaluate and define essential materiel for the Unit Ministry Team (UMT) on the battlefield. The study began with a review of literature which described materiel needs in the past. A survey of Table of Organization and Equipment (TOE) Chaplains, and interviews with combat veterans followed the literature search. The study determined the essential materiel for the UMT and recommended materiel be placed in the Standard Supply System.

## EXECUTIVE SUMMARY

1. INTRODUCTION. Unit Ministry Teams (UMTs) have certain materiel requirements which help them perform their religious support mission. Historically the chaplaincy has not used normal supply channels to supply UMTs. This study identifies the essential materiel requirements and recommends a means of supply and resupply for UMTs.

2. PURPOSE. To evaluate and define essential materiel requirements to support the UMT on the battlefield.

3. TASKING. The Directorate of Combat Developments, Concepts and Studies Branch, initiated this study in response to a Mission Area Analysis Deficiency, and guidance from the Office of the Chief of Chaplains.

4. SCOPE. This study is battle focused and includes all UMT religious support from the theater down to the battalion level. The study considers the UMTs materiel requirements and determines the essential materiel needed for UMTs.

### 5. METHODOLOGY.

a. A thorough literature review was completed to determine what historic data and/or studies were relevant to the materiel need of the UMT.

b. The study identifies the threat in areas or units where the UMT provides religious support and assess how that threat impacts upon the delivery of religious support.

c. The study required the development of a survey instrument, the collection of survey data, and the analysis of data to determine the materiel needs of the UMT.

d. The study determined the availability within the Standard Supply System and analyzed capabilities, deficiencies and enhancements based on results from field surveys and interviews.

e. The study recommended changes in materiel and operational concepts.

6. DISCUSSION AND ANALYSIS. See ~~Appendix B~~ Chapter 5

### 7. CONCLUSIONS.

a. UMTs obtain Religious Support supplies and equipment from sources outside the Standard Supply System. One reaches this conclusion after reviewing feedback from: field surveys, combat veterans interviews, historical documents, combat developers, and information requests from field chaplains.

(1) It is not a shortcoming of the Logistics support system in providing the chaplaincy with supplies and equipment needed. It is more the fault of the chaplaincy in not identifying their needs and requesting that materiel be included in the Standard Supply System.

(2) The current methods of obtaining materiel are highly questionable due to the lack of in-house resources and developmental capabilities.

b. UMTs have no method of resupplying essential materiel. This conclusion results from a review of resupply procedures at the installation level. A review of the Standard Supply System determined that no UMT religious support supply items are in the system (except the hymn chest). Therefore, UMTs are not using and have rarely used the Standard Supply System for resupply.

c. UMTs need materiel to perform their mission. After reviewing feedback from chaplains in the field and combat veterans as well as analyzing historical accounts of soldiers needs, it is evident that materiel need is dependent upon the soldier's faith and the situation for which used. Some of the present materiel, the chaplain kit, does not meet the needs of the UMT. A new kit must be developed which can be used by all chaplains in all types of units.

## 8. RECOMMENDATIONS.

a. Develop and field the essential materiel list in Appendix D. The materiel list is derived from data and information from field surveys, interviews with combat veterans, and historical reports of what soldiers need. Without any item, the mission is greatly impeded. Nonessential or "nice to have" materiel was considered but not accepted. All materiel is used in direct or general religious support to soldiers.

b. Initiate procedures to incorporate items on the materiel list into the Standard Supply System. Give each item a national stock number so items can be requisitioned as needed to support the soldier.

c. Develop and field a light weight chaplain kit using items from the materiel list. Present kit is heavy and bulky and did not meet its own specifications in 1966. A new chaplain kit should be suitable for use by all UMTs, i.e., Airborne, Light Infantry, or Heavy.

d. Develop and field a method to package wine, grape juice, communion hosts and bread into deployable packs. Determine the weight and size of each pack and incorporate packs into the Standard Supply System.

## CHAPTER 1

### INTRODUCTION

1. STUDY PURPOSE. The purpose of this study is to evaluate and define essential materiel requirements to support the Unit Ministry Team (UMT) on the battlefield.

2. PROBLEM. No UMT materiel studies have been completed to determine mission critical materiel for UMTs. Materiel requirements have relied on in-house chaplaincy systems rather than the Standard Supply System. Equipment and supplies for the UMT on the battlefield have a long history of systemic problems. Today only one piece of deployable UMT equipment, field chest: hymnal, remains in the Standard Supply System, as it has since World War II. Other essential materiel have been purchased commercially through base operations, (BASOPS) and non-appropriated funds, (NAF) chaplain channels and distributed outside the Standard Supply System. Lack of standardization of issue and inconsistencies in availability of materiel complicates the materiel requirements effort.

3. IMPACT OF THE PROBLEM. Unless materiel requirements are defined and made available through the Standard Supply System, essential religious support to soldiers on the battlefield will be inadequate. Nonstandard items complicate the Standard Supply System. Obsolete equipment and its nonavailability restrict ministry on the battlefield.

#### 4. OBJECTIVES.

a. Define and determine the essential materiel requirements for different combat regions, denominations, units, and contingency operations for battlefield religious support.

b. Determine the availability of essential UMT materiel requirements in the Standard Supply System.

c. Identify essential supplies to be added to the Standard Supply System.

d. Identify changes in doctrine, organizations, operational concepts, or training to overcome deficiencies. (Leadership development was created after this study was written.)

## 5. CHAPLAIN SURVEY.

a. The survey (Appendix C) was given to chaplains assigned to field units; the study is battlefield focused. The religious denomination of each respondent was reviewed and documented to ensure that denominational balance was achieved in the survey. The survey respondents comprised of nearly 10 percent of the active duty chaplains.

b. Major findings showed the total dependence by UMTs upon essential materiel to perform religious support. This finding parallels the civilian religious community's dependence upon certain equipment. Another finding shows that UMTs misunderstand resupply methods and procedures. See Chapter 5 for more detail.

## 6. MATERIEL NEEDS.

a. All active duty chaplains receive a standard chaplain kit procured by the Office of the Chief of Chaplains. Presently there are four different kits which have been procured to serve the needs of the four major faith groups; Catholic, Protestant, Jewish and Orthodox. The chaplain kit has become standard, required equipment for every chaplain. The survey addresses the ecclesiastical items in the chaplain kit and additional equipment needs.

b. The materiel list in Appendix D is the materiel determined to be essential. The materiel used at the present time has changed very little from those used in the past. Materiel needs are based upon historical findings, interviews with combat veterans, and results of the survey. The materiel need is based upon faith requirements and the needs of soldiers. The needs of the soldiers were given a high priority throughout this study and contributed to the findings. Without recommended materiel, UMTs cannot perform the preponderance of their mission.

## 7. ESSENTIAL ELEMENTS OF ANALYSIS.

a. How should essential materiel requirements be defined?

b. What emerging technologies affect materiel requirements for the UMT?

c. How does the threat impact on UMT supply needs?

d. What are the related historical studies?

e. Which historical studies are valid in relation to present day studies.



f. What new materiel requirements are generated by present religious support doctrine?

g. What materiels are currently available in the Standard Supply System.

h. What is the consensus of UMTs who have battlefield experience concerning essential materiel requirements?

i. How were UMTs supported in past engagements?

j. What faith groups require unique materiel to accomplish their war time mission?

k. What faith groups have defined their religious materiel requirements?

l. What sources determine faith group materiel requirements?

m. What are the religious demographics of the Army and will they be the same on the battlefield?

n. What materials are necessary for UMT sustainment of religious support?

o. What essential materiel should be added to the Standard Supply System?

p. What specialized materiel requirements are derived by unit mission?

q. How does combat duration increase materiel and religious needs of soldiers.

r. How do the requirements of this study relate to the Battlefield Operating System (BOS)?

## CHAPTER 2

### UMT AND THREAT

1. Threat factors on the AirLand Battlefield (ALB) include:

- Highly lethal weapon systems
- Intense around the clock combat lasting several days
- Broad ill-defined fronts
- Massive concentrations of forces and fires
- Simultaneous attacks upon every echelon
- High risk movements at every level
- High probability of Nuclear, Biological, Chemical, (NBC) attacks early in the battle
- Electronic warfare
- Direct energy warfare
- Unconventional warfare
- Lack of secure areas for rest and recuperation

2. UMTs are assigned at every echelon from battalion and above on the battlefield. The primary mission of the UMT is to perform and provide religious support in all types of operations while also defending itself against all types of threat and still be mission-capable in all levels of conflict. Although UMTs are not high priority targets, they will frequently be collocated with units that are.

3. The threat varies according to the intensity of conflict. Broad frontages, deep targets, and enemy penetrations of varying depths characterize the mid-to high-intensity battlefield scenario.

4. Presently, the greatest potential threat to UMT operations in a mid-to high-intensity conflict is from Soviet, Warsaw Pact, or Soviet-surrogate forces, sympathizers, or agents. Although tactics may differ slightly from country to country, the strategy for all threat forces remains the same: strike hard with complete surprise, simultaneously striking deep into the rear, and also negating the nuclear delivery systems of US and Allied forces.

5. Recent political changes within Warsaw Pact countries and the apparent softening of the Soviet hard line give the appearance of a reduced threat. As governments change or are challenged, internal security and power struggles create the potential for greater conflict. Competition for scarce resources and for self-identity increases the possibility for conflict.

6. In the near future, low intensity conflicts will be the predominant type of conflict, with the potential for escalation to mid-intensity conflict.

7. Low intensity conflicts will most likely be outside the European or East Asian theaters. The threat forces will likely be supported by Soviet weapons and equipment.

8. Survivability in an intensely lethal and fluid environment is essential for UMTs to accomplish their mission of achieving comprehensive religious support to soldiers on the battlefield. The UMT must recognize its vulnerability to the stress that will occur from continuous operations in this environment and be prepared to take measures to cope with and continue its mission.

9. The threat or actual use of chemicals will force soldiers to wear Mission Oriented Protective Posture (MOPP) gear and will accelerate battle casualties. Wearing MOPP gear will also hamper the UMT in performing fundamental religious support activities.

## CHAPTER 3

### DOCTRINE

1. The First Amendment of the Constitution guarantees all Americans the free exercise of their religion. Military regulations also support this right. Limited only by compelling military necessity, commanders ensure the free exercise of religion for all soldiers in their units. Field Manual (FM) 16-1, page 1-2, states:

The Federal government recognizes the special religious support needs of armed forces personnel and the difficulty of providing for those needs with organized, effective religious support. The soldier's isolation, unique environment, training for combat and assignment to combat zones throughout the world, generate special requirements of religious support.

2. Chaplains assist commanders in facilitating the soldiers' free exercise of rights. Chaplains are commanders' primary staff officers, advisors, and consultants on matters pertaining to religion, morals, and morale.

3. The chaplain is a clergyperson, who as a military officer, performs and provides religious support. The chaplain assistant is an enlisted soldier specially trained to support the UMT in accomplishing its religious support mission. The minimum personnel requirement for the UMT is one chaplain and one chaplain assistant assigned to the same Army unit.

4. The primary UMT mission is to perform and provide religious support to soldiers in combat. The threefold mission is: nurture the living, care for the wounded, and honor the dead. Doctrine states in FM 16-1; "The UMT is manned and equipped to provide comprehensive religious support during all phases of training, service support, combat operations, and sustainment." Comprehensive religious support performed by the UMT includes rites, ceremonies, sacraments, ordinances, services, pastoral care, and religious education.

5. On the battlefield, the UMT will not have the normal articles for the practice of faith. The "chapel" on the battlefield may be the hood of a vehicle, or a clearing in the woods. No formal chapels and chapel equipment exist on the battlefield.

6. Forward Thrust Doctrine requires the intentional assignment and deployment of UMTs with soldiers to perform or provide comprehensive religious support.

7. Forward Thrust doctrine provides soldiers the opportunity to worship and be supported in the practice of their faith.

Within the elements of this doctrine are the requirements for organization, equipment, supplies, materiel, training, and further doctrinal development. Previous battle experiences indicate, as a battlefield increases in lethality and intensity, personal religious support increases in value to the soldier. The religious support needs are greatly increased in situations of mass casualties, hasty burials, battle fatigue, or capture. Battlefield experience has shown that religious demographics of faith or denomination becomes less important as soldiers want a chaplain to provide or perform religious support.

8. During combat, meeting the religious and spiritual needs of the soldier is the priority for comprehensive religious support in all operations. Before engagement the UMT's function is to nurture the living. The UMT accomplishes this through site visitations, pastoral counseling, and individual and group worship experiences. During engagement or combat, the UMT's priority function shifts to religious support and spiritual care for casualties. Performing religious rites, sacraments, ordinances, and pastoral care for wounded soldiers is the focus of the UMT mission. This occurs at collection points for the wounded. After engagement or during lulls in combat, the UMT's priority function of the religious support mission shifts to honoring the dead. The UMT conducts appropriate rites, ordinances, and ceremonies, whether memorial services, interment, or burial rites.

9. Soldiers who continue the battle require the same intensive ministries as casualties. Soldiers need religious support as they confront the possibilities of death or injury and require a ministry of sustaining when situations do not improve. Crisis and stress ministry are necessary when soldiers face chaos, horror, and brutalization on the modern battlefield. Soldiers require the ministry of guiding to confront ethical dilemmas. They want a ministry of worship to prepare for battle and to weather lulls. Soldiers desire opportunities to celebrate within a religious context.

10. The UMT requires the personnel, equipment, and supplies to support the soldiers' religious needs. The UMT provides a vital service for soldiers and can only perform the mission if equipment and supplies are readily available. Resupply of essential materiel is similar to resupply of light forces. Planning factors for light forces must include contingencies for rapid resupply since only essential quantities of supplies can be easily transported by the individual soldier. The soldier can carry limited supplies and must be resupplied often and in a timely manner. The same is true for the UMT. It must be resupplied expeditiously. The UMT will only be able to carry a limited amount of materiel needed to support all soldiers in its unit. It must have the capability of being resupplied.

## CHAPTER 4

### HISTORY OF RELIGIOUS SUPPORT MATERIEL

#### 1. BACKGROUND.

a. Throughout the history of both World Wars, the Chaplain was mainly responsible for his professional equipment. Until recent years, professional equipment and supplies were provided largely from private sources. Many churches furnished the most necessary things for their own chaplains, and valuable contributions have been made by benevolent organizations, which are sometimes interfaith in scope. Roy J. Honeywell, author of the chaplaincy history suggests:

The issue of the Chaplain's Flag was authorized before the First World War. In 1923 the components for the chaplains outfit were a field desk, a folding organ, 300 books of religious and patriotic songs, and chests to contain the books.

b. In April 1941, the chaplain materiel was still called the "Chaplain's Outfit." Its components were a field desk, folding organ, hymnals, (150 to the set) flag, (Christian faith or Jewish) and steel chest for the hymnals. By 1944, Table of Allowances No. 20, authorized a portable typewriter for the chaplain's outfit.

c. Early in the Second World War, as was true during the struggle of 1917-18, many chaplains were given articles of importance like Mass Kits and communion sets by their churches. Chaplains used whatever they could obtain to minister to soldiers, reports the New York Times:

Chaplain (COL) Marken was a fine example of resourcefulness during the war. He had the following altar constructed from war weapons. The cross was made from Italian armor plate and was mounted on a base made from a German rangefinder. The communion chalice once was a Messerschmitt propeller shaft. The wafer box lid was made from a German shell. The container is a US 75-MM shell. Candlesticks were made by soldiers from brass retrieved from wreckage at San Vittore and based on British shells.

Chaplain Marken stated; "When this altar is erected, it symbolizes the unity of the contending forces--instruments of death from enemy and friends--in the body of Christ."

#### 2. THE CHAPLAIN KIT.

a. Publicity from press like this soon led to the provision of a portable altar and communion set by the govern-

ment. By February 1943, a limited number of portable altar sets were purchased by the Chaplain's Activities Fund, Office of the Chief of Chaplains, and distributed one to each chaplain at division level and above.

b. This is the first documented case where the Office of the Chief of Chaplains purchased and distributed materiel for chaplains in the field. The components of the portable altar set were: carrying case, altar cover, bible bag, altar cloth, purificator cloth, cross/crucifix, chalice, paten, chalice insert, 2 candlesticks, host box, bowl, 2 cruets, 1 container and 8 communion glasses.

c. Instructions issued by the Office of the Chief of Chaplain were in a memo dated 1944:

When the portable altar and communion set is procured it does not become the personal property of the chaplain. It belongs to the post or organization to which the chaplain is assigned or attached. Neither the entire set nor any of its component parts may be consecrated by the chaplain for his sole use since this action would unnecessarily restrict the use of the set by chaplains of other faiths. It is because of this reason that many churches provide their chaplains with sets that are private property. Such sets can be given canonical consecration and, of course, may be carried wherever the chaplain is assigned.

d. The Army developed a chaplain kit by the end of World War II and continued to use it for many years. It was used by the Army, Navy, and Air Force, but was heavy, bulky (25 pounds) and could not be carried easily by hand. It was designed to be transported by vehicle from one religious service to another and had many "nice-to-have" features which were not considered necessary.

e. Military specification MIL-C-43469B paragraph 6.1 states: "Intended use. The Chaplains' kits covered by this specification are intended for field use under noncombat conditions."

f. In FY 62, the U.S. Army Chaplain Board conducted a study to determine the type of equipment and carrier required for future combat field conditions. Extensive field tests were conducted on this chaplain kit, FSN 9925-282-8300, which was then being used by the U.S. Navy. This kit weighed approximately 12 pounds..

g. The U.S. Army adopted the Navy kit and issued it as FSN 9925-255-9164. It was found that while this kit was lighter and could be carried by an individual, it still required modifi-

cation in order to meet combat field conditions. This kit was eliminated for Army use in the DOD Simplification Program because it was too heavy.

h. A proposed Small Development Requirement (SDR) was developed by the U.S. Army Combat Development Command Chaplain Agency. In 1963 the approved SDR produced the present lightweight combat chaplains kit.

i. A summary of the test results for the present lightweight combat chaplain kit follows:

(1) Shoulder straps were strong enough to support the weight of carrier and contents. However, it was reported that the straps cut into the shoulder when the test kit was shoulder carried

(2) Candles would not remain lighted in moderate winds and did not last long enough.

(3) Velcro material used as a fastening device for the kit covers and the cinch strap functioned satisfactorily.

(4) Wine froze in the plastic containers in the Arctic; however, no damage to the wine or containers was observed.

(5) The test kit straps were difficult for personnel wearing Arctic mittens to adjust and fasten.

(6) The chasuble changed position on the wearer.

(7) The white catholic vestment was readily identifiable even in jungle foliage.

(8) The cross became unstable and blew over in winds of 10 mph or above.

(9) The finish used on the nylon case fabric was easily worn off and subject to water and humidity leaks.

(10) The finish on the case hardware was subject to rust after limited exposure to fresh and salt water mist.

(11) The fabric case was not waterproof to the extent that it did not prevent leakage during laboratory tests.

(12) Case webbing and binding were susceptible to mildew.

j. The SDR stated the case must provide protection from dust, moisture, and Chemical, Biological, Radiological, (CBR) particles. It failed the moisture test and was never tested against dust or CBR particles.

k. A lightweight chaplain kit was not made for the Jewish faith. The present Jewish chaplain kit is heavy (25 pounds) and not designed for combat. "Military Specification for the chaplain's kit, Jewish Faith," dated 22 June 1972, paragraph 6.1 states: "Intended use. The chaplain's kit covered by this specification is intended for use in conducting Jewish religious services under noncombat field conditions."



1. Chaplain kits are still purchased outside the normal Army supply channels by appropriated funds from the Office of the Chief of Chaplains. In AR 165-1, para 15-2b(3), the appropriated funds authority, includes: "Procurement of initial issue of standard stocked chaplain kits issued at the USACHCS." During mobilization, this system has no way to provide kits to chaplains.

m. Increasing appreciation for a wartime mission produced an evolving kit--from heavier to lighter. Limitations cited above still exist, including the fact that the kit is still purchased and distributed outside the Standard Supply System. Improvements in design and distribution are essential if chaplains are to possess the essential items of support needed to enhance the effectiveness of their service to soldiers.

n. The present chaplain kit contains fifteen items. Because of off-line purchasing, items are available only as part of an entire kit. If one item becomes damaged or lost it cannot be replaced but an entire kit must be purchased. The chaplain must do without or try to purchase a commercial substitute using personal funds.

### 3. OTHER RELIGIOUS SUPPORT MATERIEL.

a. There is still one item remaining from the "Chaplains Outfit" in the Standard Supply System. That item is the hymn chest and remains from War World II. The other items of the outfit were discontinued as they became obsolete. The hymn chest is the only piece of TOE equipment available for the UMT to carry supplies and equipment. It is a wooden box with a hinged, loose-fitting wooden top and two wooden handles. It was designed and used to carry hymnals during World War II. When used to carry supplies, the chest provides no protection against dust, moisture, or NBC contamination. Because of its size, weight when loaded, and lack of any basic environmental protection, the chest should not be used on any battlefield.

b. Ray J. Honeywell, author of the Chaplaincy History noted; During World War II scriptures and other religious literature were in great demand. A letter to the President from a citizen, written immediately after the Selective Service Act became effective, provoked the printing of eleven million Testaments for the armed forces. The foreword was a letter from the Commander-in-Chief, Franklin D. Roosevelt. Three versions of scriptures were distributed--Jewish, Catholic, and Protestant. In addition, devotional literature and service books were widely used. Ten million copies of the "Song and Service Book," were printed for both the Army and Navy.

#### 4. MATERIEL ISSUES.

a. Chaplains have historically purchased their supplies from private vendors using BASOPS money (formerly G.1000 funds). Presently, installations use local purchases to obtain religious support supplies. After supplies are obtained, distribution of materiel occurs through technical channels to the UMT. Current local procurement procedures cause the following problems:

(1) There are no guarantees that BASOPS money will always be available or adequate. Once resupply needs are known it is doubtful that this system could respond in a timely manner.

(2) Present local purchase of supplies by Installations does not address the problem of deployment. When a unit deploys, it may no longer come under the Installation's area of responsibility and will not have Base Operation money for resupply. Therefore, when deployed the UMT will be without resupply capabilities.

(3) The use of chaplain channels to distribute supplies is a duplication of effort and places additional workload on the UMT. The Standard Supply System is already in place throughout the Army, it ensures that supplies are distributed to the lowest echelons of the Army. This supply system should be used by the UMT.

b. At present, wine, grape juice, communion bread, and hosts purchased commercially are packaged with no protection against breakage, contamination by the environment, NBC, or spoilage. Communion or Kosher wine is packaged in glass bottles which makes transporting by the UMT impractical and, once opened, promotes spoilage unless refrigerated. The capability to package wine, grape juice, and hosts in individual portions that are sealed against contamination and spoilage exists within Army research labs. Interviews with Natick personnel confirm that this technology has been available for years.

c. The need for scriptures for soldiers exists in peacetime and wartime. There is no prescribed or approved book of scriptures for soldiers. Chaplain Merrifield speaks in reference to his experience during Operation Urgent Fury:

At the Air Field, before loading the troops, I handed out 200 New Testaments. I took 81 New Testaments in my Chaplain Kit, and 200 more in my service supply box. At the end of ten days I had 31 New Testaments remaining.

d. Many scriptures are published by different Bible societies. However, few are designed to be carried in the pocket and withstand a battlefield environment. No scriptures are available within the Standard Supply System. Scriptures should be designed to be deployable, stockpiled, and issued at deploy-

ment to soldiers as an expendable item.

e. Survey results indicate that, music is a critical element in every common religion. There are no small pocket sized hymnals that can be quickly requisitioned and given to requesting soldiers or used in battlefield worship services.

f. Jewish, Catholic, and certain Protestant chaplains have expressed a need for a book of rites and/or sacraments. Such a book would contain certain rites or sacraments to be administered to soldiers during worship, if wounded, at time of death, and for memorial or burial services. At present no book of rites exists within the Standard Supply System.

## CHAPTER 5

### Survey Data and Analysis

#### 1. INTRODUCTION AND BACKGROUND.

a. In December 1988, MSG Clark wrote, then staffed, an opinion survey through the Director of Evaluation and Standardization, United States Army Chaplain Center and School and the Office of the Chief of Chaplains. The survey was administered to four different combat divisions in CONUS during the period of February - June 1989. In addition, the Director of Combat Developments gave the survey at two large chaplain conferences, one at Fort Benning and another at United States Army, Europe (USAREUR).

b. Respondents representing Tables of Organization and Equipment (TOE) organizations have been selected as a primary source of data because this study focuses on religious support on the battlefield. US Army combat divisions were selected which would provide a cross section of Army unit types: 82nd Airborne; 7th Infantry; 2d Armor; 1st Cavalry; and 5th Infantry, mechanized. The survey instrument was distributed at a chaplains' conference at Fort Benning which included chaplains assigned to Tables of Distribution and Allowance (TDA) organizations and to a group of forward deployed Brigade, TOE chaplains in USAREUR.

#### 2. CHAPLAIN SURVEY RESULTS.

##### a. DENOMINATIONAL REPRESENTATION.

(1) The religious denomination of each respondent was reviewed and documented to ensure that denominational balance was achieved in the survey. The survey respondents comprised 9.8 percent of the 1593 active duty chaplains.

(2) The response provided an excellent denominational cross section and was well within the qualifying limits for a study.

(3) At each location, the author presented the survey personally. Using a standard presentation outline to ensure consistency, each audience received the same survey briefing.

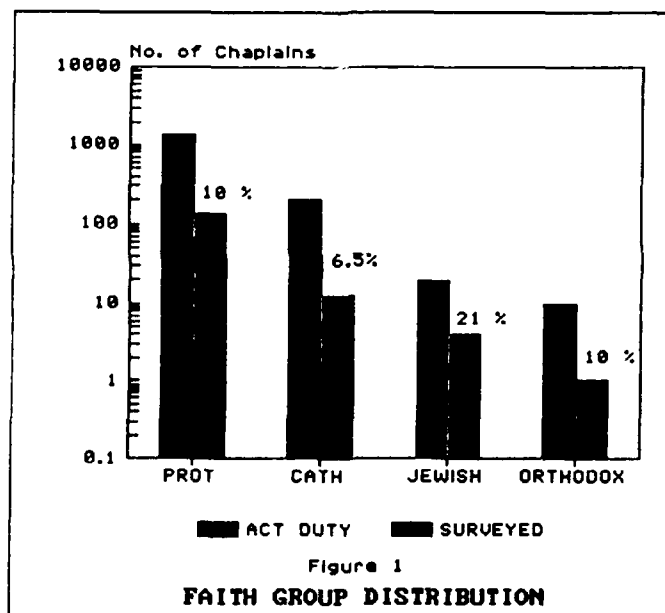
(4) This opinion survey was developed to build a baseline of data from a group of specific chaplains in specific units. It is not intended to be a definitive statistical sample instrument, though extrapolations are possible.

b. FAITH GROUP / UNIT OF ASSIGNMENT.

(1) This section looks at two areas, first the faith group of the chaplain and unit of assignment. The second main area is field experience and field equipment for the UMT.

Question 1: What is your faith group/denomination?

(2) As of May 1989, 93 different Protestant denominations were represented by active duty chaplains. Active duty chaplains numbered as follows: Protestant, 1363; Catholic, 201; Jewish, 19; and Orthodox, 10. The author surveyed 10 percent of the Protestant active duty force, 6.5 percent of Catholics, 21 percent of Jewish and 10 percent of Orthodox faith. The 137 Protestant respondents represented 45 different Protestant groups or almost 50 percent of the Protestant denominations in the Army (See Figure 1).



(3) Although the survey was taken from a relatively small population, it represents an excellent denominational balance with adequate samples from each major faith group.

Question 2: In what type unit do you serve?

(4) The survey results concerning chaplains in TOE units are particularly important due to the battlefield focus of the study. Only 28 respondents out of the 156 surveyed were TDA chaplains.

A breakout of all units is listed at figure 2.

ARMOR	HOSPITAL
ABN CORPS	INFANTRY
ABN MIL POLICE	GARRISON
AIR DEF ARTY	RESERVE
ADJUTANT GENERAL	MAINTENANCE
ARTILLERY	MEDDAC
AVIATION	MIL INTELL
CAVALRY	PSYOPS
COMBAT SPT	TRADOC SCHOOLS
CORPS SUPPORT	SIGNAL
CLINICAL PASTORIAL	SPECIAL FORCES
DISCOM	SPT GROUP
DEF LANGUAGE INST	SUPPLY & SERVICE
ENGINEERS	TRANSPORTATION

Figure 2  
CHAPLAIN ASSIGNMENTS

(5) In order to provide religious support to all soldiers, chaplains are assigned to battalion level and higher. They are also assigned to all types of TOE units; e.g. combat arms, combat support, and combat service support. The type of unit the chaplain is assigned to determines how he delivers the religious support mission.

(6) In Light Infantry units, the chaplain may march to battle with the soldiers whereas in a heavy Armor unit, the chaplain may have his own vehicle and move as soldiers move.

(7) Unit mission does not change the religious equipment requirements for a chaplain. A chaplain of a specific denomination utilizes the same religious goods for faith practice regardless of his unit assignment.

(8) The type of unit impacts upon the amount and usage of religious materiel but not upon the kind of materiel. The type of materiel is determined by the needs of the soldiers and the denomination of the chaplain.

Question 3: What is your level of assignment?

(9) Since chaplains are assigned to all TOE units, surveys were presented at each level of assignment to reach an accurate cross section of grade structure. Sixty-eight chaplains (38 percent) were assigned at battalion level; 59 chaplains (33 percent) at brigade level; 8 chaplains (4.5 percent) at division level; and 14 chaplains (10 percent) at corps level (see figure 3).

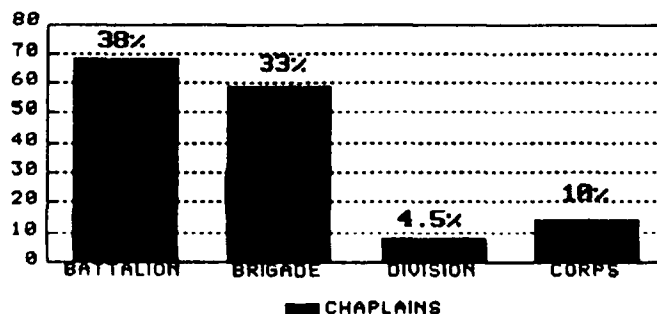


Figure 3  
NUMBER OF CHAPLAINS PER ECHELON

Question 4: How often do you go to the field where you stay overnight?

(10) Since we are not presently in combat operations, we use field exercises which are the closest parallel to combat. Seventy-eight percent of the chaplains responded that they went to the field more than three times a year. Sixteen chaplains ( 10 percent) responded that they never go to the field since they are assigned to units that usually do not have field duty. The units of assignment are listed at table 1.

Table 1	
UNITS WITH NO FIELD DUTY	
CHAPLAINS	UNITS
6	GARRISON
3	TRAINING BRIGADES
2	ADJUTANT GENERAL (AG)
1	HOSPITAL
1	FAMILY LIFE CENTER
1	CLINICAL PASTORAL EDUCATION (CPE)
1	DEFENSE LANGUAGE INSTITUTE
1	CORPS
1	US ARMY JOHN F. KENNEDY SPECIAL WARFARE CENTER AND SCHOOL

Question 5: What is the average length of stay on a field exercise?

(11) One hundred (73 percent) of the chaplains spent four or more days in the field on each field exercise. The remaining respondent left question five blank. The average stay on each exercise was five to eight days.

(12) Chaplains are intentionally assigned to be with soldiers, to relate, to work, and to provide religious support for soldiers, wherever they are found. When soldiers work and live in the field, that is where the Unit Ministry Team (UMT) works.

(13) Questions four and five show that the chaplains surveyed have field experience. The survey respondents have the type of experience to determine what materiel is needed to perform battlefield ministries (See figure 4).

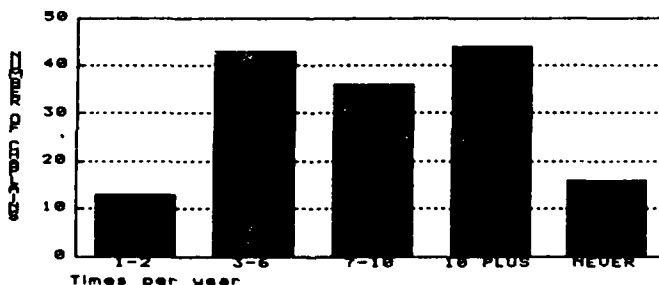


Figure 4  
LENGTH OF FIELD EXERCISES

Question 6: How do you determine the type equipment or materiel you take with you on field exercises?

(14) This question refers to equipment in addition to a chaplain kit. Ninety-eight chaplains, an overwhelming 68 percent, responded that equipment they need to provide religious support in the field is determined by their past field experiences, and 46 chaplains (30 percent) said that mission of the unit determined the materiel they needed.

Question 7: How was your UMT deployment equipment obtained?

(15) Fifty-three percent answered that they obtained deployment equipment commercially, or from post chapel supply, or made it themselves. Forty-six percent stated they obtained it from their unit supply.

(16) These answers indicate that chaplains use other methods of obtaining equipment instead of relying upon the unit supply system.

Question 8: How do you transport your deployment equipment?

(17) Seventy-seven (81 percent) of the chaplains responded that they use the field hymnal chest to carry deployment equipment. The field hymnal chest, available since World War II, is the only TOE item of chaplain equipment available through the Standard Supply System. Twelve chaplains inserted individual responses to question 8: six use a back pack, two use an ALICE pack, two use a foot locker, and two transported deployment equipment in a vehicle.

(18) As UMTs go to the field or deploy, they must have some means to carry or transport their equipment. The field hymnal chest is a wooden box with a hinged wooden lid, similar to a small foot locker. There are no means to protect any equipment in the chest from environmental conditions (rain, snow) or chemical attacks.

(19) Question eight highlights the severe lack of capability to transport the UMT equipment and supplies during deployment.

Question 9: Do you have a current basic load list that you use on field exercises or deployments?

(20) The respondents were almost equally split on this question. Seventy-seven (51 percent) chaplains have a load list and 68 (47 percent) do not.



c. THE CHAPLAIN KIT.

(1) Section two has five questions pertaining to the use and resupply of the chaplain kit. The reader is reminded that this chaplain kit has been procured by the Office of Chief of Chaplains. The section focuses on the issues of item usage and resupply of the elements.

Question 10: How often do you use your chaplain kit when on a field exercise? (See figure 5).

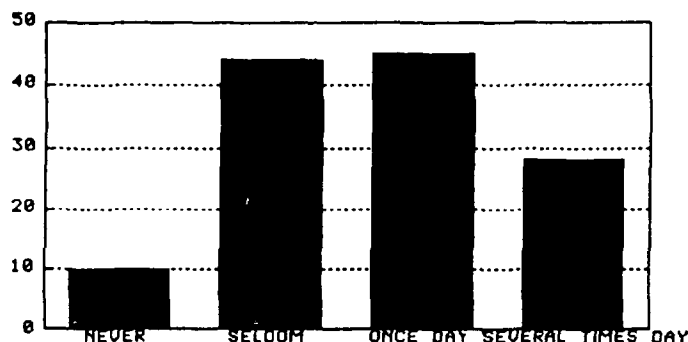


Figure 5  
CHAPLAINS KIT USAGE

(2) One hundred and seventeen (89 percent) of the chaplains use the chaplain kit on field exercises. Ten chaplains (six percent) never use the kit on field exercises because they don't go on field exercises. These ten chaplains are assigned to the following types of units listed in table 2.

Table 2	
TYPES OF UNITS	
CHAPLAINS	UNIT
4	GARRISON
1	CLINICAL PASTORAL EDUCATION (CPE)
1	HOSPITAL
1	MEDDAC
1	CORPS HQ
1	SIGNAL HQ
1	FAMILY LIFE CENTER (FLC)

(3) All ten are in units that rarely, if ever, participate in field exercises, hence they never use the kit. Six chaplains did not answer the question. Three of these chaplains are assigned to training brigades, while two, who are Jewish, have not performed ministry in the field. The other chaplain recently entered active duty and received his kit two weeks before the survey.

(4) The data from this question reflects that those chaplains assigned to units that go to the field are dependent on the chaplain kit. Excluding those in garrison units, the percentage of chaplains using the chaplain kit is over 95 percent. Chaplains in TDA units did not show usage. This is expected since the chaplain kit was designed to be used in a tactical environment and not on an installation.

Question 11: How would you replace an item in your chaplain kit?

(5) Sixty-eight chaplains (48 percent) responded that they obtain parts through chaplain channels or chapel supply. Forty-six (32 percent) said they receive items from their unit supply. Sixteen percent did not know how to attain replacement parts for the kit (see figure 6).

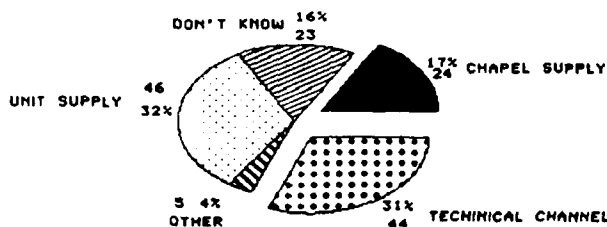


Figure 6  
ITEM REPLACEMENT FOR KIT

(6) At present there is no way to replace an individual item in the chaplain kit. Items are not available in any channel, either supply or technical. This deficiency creates the differences reflected in the chaplains' responses.

Question 12: What items of the chaplain combat kit do you never use?

(7) This question applies to items in the kit used or not used by chaplains of all major faith groups. Orthodox and Jewish faith requirements dictate usage of all items. Protestant and Catholic chaplains are issued basically the same type of kit which was designed to answer the needs of all Catholic and most liturgical Protestant chaplains. Some Protestant groups do not use liturgical items, and therefore, would not use them in the field. The identification of items not used by these Protestant chaplains confirms that the present chaplain kit contains more items than are required by some Protestant groups.

Both Protestant and Catholic chaplains indicated low use of the Bible stand, pall, chalice insert, scarf and candles (See Figure 7).

	PROTESTANT	%	CATHOLIC	%
CHALICE	19	13.6	0	
COMM PATEN	18	13.1	0	
BIBLE STAND	32	23.3	7	70
PURIFICATOR	54	39.4	0	
PALL	60	36.6	3	30
CHALICE INSERT	44	32.1	4	40
CIBORIUM	62	37.9	0	
SCARF	63	38.6	3	30
CORPORAL	63	38.6	0	
CROSS	6	3.6	0	
CHALICE PATEN	44	32.1	0	
CANDLE	30	21.9	3	30
ALTAR CLOTHS	24	17.6	0	

Figure 7  
CHAPLAIN KIT ITEMS NOT USED

(8) The Orthodox and Jewish chaplain kits are tailored specifically for each faith. This can be accomplished because of the small number of chaplain kits required, less than 35 in the entire Army.

(9) The problem of having only one standard kit for all Protestant chaplains becomes larger than may be apparent at first review. There are over 1000 active duty Protestant chaplains representing over 90 denominations. Presently one chaplain kit design covers all Protestant denominations. The design ensures that all liturgical Protestant denominations requirements are met. Because of the attempt to accommodate the highly liturgical Protestant groups, there may be excess items which many less liturgical chaplains will not use.

(10) To design and produce a separate chaplain kit for each of the Protestant denominations is not practical. If individual parts of the kit were available in the Standard Supply System, the chaplain could requisition only those items that are required by his denomination. Each chaplain could design his kit to meet his denominational requirements thus keeping materiel requirements at the lowest level.

Question 13: How do you obtain hosts or bread used for Mass or communion to resupply the chaplain combat kit?

Question 14: How do you obtain wine or grape juice to resupply the chaplain combat kit?

(11) The last two questions in section II address resupply of bread/host and wine/grape juice. In these questions 81 and 74 percent respectively said they would obtain supplies from the Installation Chapel Supply Section. Six and nine percent said they would acquire the items from unit supply.

Eight and seventeen percent said they would purchase the items locally (See figures 8 & 9).

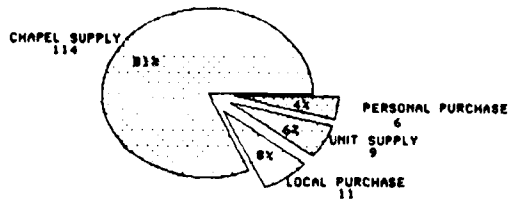


Figure 8

#### RESUPPLY OF COMMUNION BREAD

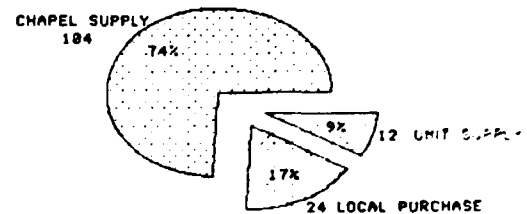


Figure 9

#### RESUPPLY OF COMMUNION WINE

(12) All major faith groups use one or the other of these elements. Orthodox chaplains must use special bread that has been prepared using prescribed techniques with specific religious symbols. Roman Catholics must use a sacramental wine made from grapes, natural fermentation, no sugar added, filtered, and between 11 and 19 percent alcohol by volume. Certain Protestant groups will not and cannot use wine but require grape juice only. The key fact is that each faith group requires these elements.

(13) Presently, the only way to obtain these elements for deployment or resupply is to purchase them commercially. This is only a temporary fix and does not address resupply procedures. In many areas, such as the Middle East where the sale of beverage alcohol products is forbidden for religious reasons, commercial purchase for resupply is impossible. Therefore, local commercial purchase will not always fulfill the resupply requirements.

(14) Other problems surrounding the resupply of these elements are:

- Spoilage of bread/host in humid environments
- Breakage of wine bottles
- Spoilage or fermenting grape juice after opening
- Size of wine bottles, too large and bulky

(15) The impact of these problems and the inability to resupply the UMT prevent soldiers from receiving the religious support they require and request. When the UMT is not resupplied, soldiers of all faiths and denominations are affected.

d. VEHICLES AND COMMUNICATIONS.

This section contains eight questions concerning UMT vehicles and communications equipment. This information was gathered to be used in another study and was consolidated with this survey because of resource constraints. Information concerning these eight questions has been passed on to the author of the other study.

e. OTHER RELIGIOUS SUPPORT MATERIEL.

(1) This section asks for requirements in addition to the chaplain kit and specifically addresses unique denominational requirements. The term essential is used extensively since this study addresses essential only and not "nice to have" materiel. The questions pertain to different battlefield ministrations and then ask for specific denominational requirements besides the chaplain kit.

Question 23: Does your faith group/denomination require you to use special religious articles to perform your ministry on the battlefield?

(2) One hundred nineteen (89 percent) responded that no special articles are necessary because of denominational directives.

(3) Analysis of the 15 responses indicating special requirements revealed that all but three represented high liturgical, directive faiths. ( 7 Catholic, 4 Jewish, 1 Orthodox, and 3 Protestant) (See figure 10).

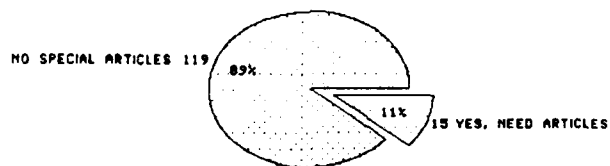


Figure 10  
RELIGIOUS ARTICLES FOR BATTLEFIELD USE  
(IN ADDITION TO KIT)

(4) All Jewish and Orthodox and 54 percent of the Catholic chaplains stated they have special denominational requirements when ministering on the battlefield.

(5) Special articles are those not included in the chaplain kit. Articles listed are anointing oils, prayer books, and missalettes. The responses of 88 percent indicate that no special requirements are needed and show that a chaplain kit can meet most of the religious support mission needs on the battlefield.

Question 24: Do you need unique religious articles to perform services for the dead on the battlefield?

(6) Answers to question 24 continue the trend found in question 23. One hundred twenty six (94 percent) of the chaplains surveyed did not require anything more than the kit to minister to the dead or dying. Of the eight who needed special items, six were Catholic chaplains. Five of the six Catholic chaplains responded that they need anointing oils (See figure 11).



Figure 11  
MINISTRY FOR THE DEAD

Question 25: When you perform battlefield ministrations, do you require special articles or elements?

(7) This question considers baptism, last rites for the wounded, and anointing of the sick and wounded on the battlefield. Ninety nine (68 percent) do not have denominational requirements when performing this type ministry. Eighteen listed their requirements, and over 50 percent were Catholic chaplains. Write-in responses were anointing oils and Rites/Sacraments book.

(8) Responses to questions 23 through 25 overwhelmingly show that there are few materiel requirements besides the chaplain kit. The requirements that surfaced most often were; prayer books, missalettes, anointing oils, and Rites/Sacraments book.

Question 26: When you serve Mass or communion on the battlefield, do you require special elements?

(9) Question 26 considers special wine/juice or bread/host requirements for Mass or communion. Eighty-seven (56 percent) do not require any special wine or bread when serving Mass. Sixty-three (40 percent) require either special bread or wine; however, only four chaplains listed the requirements. Unleavened bread and grape wine are requirements for Catholic chaplains. (See question 14 for Catholic requirements on wine) Jewish have requirements for kosher wine. Protestants do not

have any special requirements beyond using grape wine or grape juice and bread.

Question 27: When you serve mass, communion, or conduct other services on the battlefield, are you required to wear special types of attire?

(10) One hundred fifteen (89 percent) stated that their denominations do not require chaplains to wear special attire when ministering on the battlefield. Fourteen chaplains indicated they must wear special clothing. Ten of these represented highly liturgical groups (8 Catholic, 1 Orthodox, and 1 Jewish). The remaining four were from Protestant groups.

(11) There is much concern around the issue of vestments, whether they are required or "nice to have". Chaplain (MAJ) James Kleffman stated: "A priest is a priest, and one does not need the clothes to perform a mass." It seems that under battlefield conditions all faith groups can conduct ministrations and rites without special attire.

Question 28: If attire is required, it must...?

(12) Since Question 28 depends on the answer to Question 27, a negative response to the first requires bypassing this question. Eight chaplains responded (6 Catholic and 2 Protestant). All responses indicated the need for certain colors coinciding with holy or special days.

Question 29: If you have requirements, what range of freedom do you have to make adaptations?

(13) This question pertains to denominational requirements which may be modified or changed. Two chaplains (one percent) said they could not make any changes, 23 chaplains (29 percent) could make minor modifications, and 53 chaplains (67 percent) could make major changes concerning denominational requirements. Over 95 percent said they could make minor or major changes. Very few chaplains have strict limitations in adapting their denominational requirements and as need arises can adapt to the religious needs of the soldiers.

#### f. RESUPPLY ISSUES.

(1) . This section considers wartime deployment for 30 days or longer and addresses resupply issues on the battlefield. Additional requirements for worship services; e.g. scriptures and music are also explored.

Question 30: When you are deployed, what do you use to provide music when conducting a worship service on the battlefield?

(2) Music is a vital part of worship services for all major faith groups. Fifty-eight ( 39 percent) do not use any musical instruments. Fifty three (35 percent) respond that they use a tape recorder with recorded hymns. Twenty percent request the soldiers to provide the music, and six percent use instruments only. The instruments listed were nine guitars and one autoharp.

Question 31: What do you use to help soldiers with singing during a battlefield worship service?

(3) One hundred twenty-three chaplains (93 percent) used hymns to help soldiers with singing during field worship services. Fifty-one chaplains (49 percent) used hymn sheets covered with plastic.

(4) Since music is a vital component of worship, most chaplains used hymnals of one type or another. Chaplain (COL) Leroy Ness stated,

I also needed plenty of hymn books that I could give away. We did not have a good field hymnal from the Army. I gave them away as freely as I gave away tracts. But the Army needs to develop a paperback field hymnal for which there is no accountability and give them to soldiers.

(5) The data shows that hymns for the soldiers serve a vital need.

Question 32: If you and your unit deployed on short notice and you could only take seven-to-ten days' supply, how would you resupply the UMT with host and wine/grape juice and other religious supplies?

(6) This question was answered by all chaplains. Half the chaplains responded that they must rely upon their losing Installation Chaplain's Supply Section to furnish the deployed UMT with religious supplies. The Installation Chaplain's Supply Section would be required to provide needed supplies to the deployed unit's Unit Ministry Team. Thirty-eight percent would purchase religious supplies locally. This part of the question did not address the availability of money to purchase supplies or if supplies would be available for purchase in the battlefield area. Ten percent did not know how they would be resupplied; two percent would not receive supplies on a long deployment; and one Catholic chaplain said he would be resupplied by local churches in the battlefield area.

(7) Based on current systems, the only way to resupply the UMT is to purchase the elements commercially. The elements are not available in any Army's Standard Supply System channel except for commercial purchase. Upon deployment, the UMT presently cannot be resupplied by the Standard Supply System.



Question 33: How would you determine the number of scriptures or scripture portions to take?

(8) Responses indicated half the chaplains would carry as many scriptures as possible for the soldiers. Thirty percent would give them to the soldiers before deployment and 18 percent would take scriptures based on the deploying unit's population.

Question 34: How would you obtain extra copies of scripture for requesting soldiers after you had deployed?

(9) Question 34 pertains to resupply and the percentages are very similar to those of question 32. Seventy percent of the respondents would rely on the Installation Chapel Supply to provide the resupply of scriptures. Seventeen percent would buy scriptures for soldiers locally, where possible, and seven percent affirmed they could not obtain scriptures on deployment.

(10) History shows that during combat, scripture is vitally important to soldiers. In reflection of the Vietnam war, Chaplain (MG) Patrick Hessian (RET) said, "We gave New Testaments away by the hundreds. Those were really used." Chaplain (COL) Roy Mathis stated, "The chaplain assistant would give each soldier the pocket testament. They all took one." Chaplain (COL) Leroy Ness stated, "To survive in that kind of combat environment, the one thing a soldier really needed was to have the scriptures with him. Some kind of pocket scripture." The UMT must have the resources to provide this necessity to soldiers.

Question 35: What type of literature are you required to take with you on deployment?

(11) Ninety-five (82 percent) said their denominations did not require them to use specific types of literature. Nineteen (17 percent) specified required literature: 16 of 19 listed scriptures as required literature; two mentioned missaltes; and one listed Holy Days information.

(12) The question addresses denominational requirements for chaplains and most do not require special literature. However, this is a demand for religious literature by the soldiers. This demand impresses the criticality of supply for religious literature.

Question 36: Upon battle deployment, what essential ecclesiastical and standard supply materiel would you take?

(13) The last question of this survey asks for materiel lists. The phrasing of the question emphasized essential materiel. The responses are listed in table 3.

**Table 3**  
**ESSENTIAL MATERIEL**

<b>MATERIEL</b>	<b>PERCENT</b>
<b>SCRIPTURES</b>	<b>60</b>
<b>HOST OR BREAD</b>	<b>41</b>
<b>JUICE OR WINE</b>	<b>33</b>
<b>WINE</b>	<b>31</b>
<b>HYMNS OR HYMNALS</b>	<b>19</b>
<b>DEVOTIONAL BOOKLETS</b>	<b>6</b>
<b>CROSSES</b>	<b>3</b>
<b>ROSARIES</b>	<b>2</b>

(14) Percentages total more than 100 percent because chaplains listed several items. The last two items, crosses and rosaries, were not regarded as essential in responses to other questions in the survey. They are not essential for the chaplain but are requested by the soldiers. Chaplain (MAJ) James Kleffman in his interview stated, " It is important to be able to give out the rosaries, little Catholic medals and New Testaments..."

## CHAPTER 6

### CONCLUSIONS AND RECOMMENDATIONS

#### 1. CONCLUSIONS.

a. UMTs obtain Religious Support supplies and equipment from sources outside the Standard Supply System. One reaches this conclusion after reviewing feedback from: field surveys, combat veterans interviews, historical documents, combat developers, and information requests from field chaplains. It is not a shortcoming of the Logistics support system in not providing the chaplaincy with supplies and equipment needed. It is more the fault of the chaplaincy in not identifying their needs and requesting that materiel be included in the Standard Supply System. The current methods of obtaining materiel are highly questionable due to the lack of in-house resources and developmental capabilities.

b. UMTs have no method of resupplying essential materiel. This conclusion results from a review of resupply procedures at the installation level. A review of the Standard Supply System determined that no UMT religious support supply items are in the system (except the hymn chest). Therefore, UMTs are not using and have rarely used the Standard Supply System for resupply.

c. UMTs need materiel to perform their mission. After reviewing feedback from chaplains in the field and combat veterans as well as analyzing historical accounts of soldiers needs, it is evident that materiel need is dependent upon the soldier's faith and the situation for which used. Some of the present materiel, the chaplain kit, do not meet the needs of the UMT. A new kit must be developed which can be used by all chaplains in all types of units.

#### 2. RECOMMENDATIONS.

a. Develop and field the essential materiel list in Appendix D. The materiel list is derived from data and information from field surveys, interviews with combat veterans, and historical reports of what soldiers need. Without any item, the mission is greatly impeded. Nonessential or "nice to have" materiel was considered but not accepted. All materiel is used in direct or general religious support to soldiers.

b. Initiate procedures to incorporate items on the materiel list into the Standard Supply System. Give each item a national stock number so items can be requisitioned as needed to support the soldier.

c. Develop and field a light weight chaplain kit using items from the materiel list. Present kit is heavy and bulky and did not meet it's own specifications in 1966. A new chaplain kit should be suitable for use by all UMTs; i.e., Airborne, Light Infantry, or Heavy.

d. Develop and field a method to package wine, grape juice, communion hosts and bread into deployable packs. Determine the weight and size of each pack and incorporate packs into the Standard Supply System.

A P P E N D I C E S

APPENDIX A - SOLDIER SUPPORT CENTER TASKER



HEADQUARTERS TRADOC ANALYSIS COMMAND  
FORT LEAVENWORTH, KANSAS 66027 5200

REPLY TO  
ATTENTION OF

ATRC-RPR (5-5d)

1 Nov 88

MEMORANDUM FOR: SEE DISTRIBUTION

SUBJECT: Unit Minimum Essential Materiel Requirements for the Battlefield Study

1. HQ TRAC, RPD will not prepare a formal HQ TRADOC, DCSCD tasker for the Unit Minimum Essential Materiel Requirements for the Battlefield Study. This study is programmed as priority 163 in the TRADOC FY 89 AR 5-5 Study Program (ACN: 73980).

2. General. This study will determine minimum essential materiel needs of the Unit Ministry Team in providing and performing the religious support mission on the battlefield. It will identify and analyze capabilities, deficiencies and enhancements of equipment. It will identify and prioritize alternatives and corrective actions.

3. Responsibilities.

a. U.S. Army Chaplain School (USACHS), as the Study Agency, will: appoint a study director, prepare a study plan, conduct the analysis, write the report, and forward the certified final report to Soldier Support Center (SSC) for approval. Study Agency POC is CH (MAJ) Walker (ATSC-DCD), AV 992-5147.

b. TRAC-FBHN, as the TRAC oversight element, will: approve the study plan, maintain quality and production oversight during the execution, and certify the final report. Since the analysis will not include cost, a cost certification is not required. TRAC-FBHN POC is Dr. Klopp (ATRC-B), AV 699-6899.

c. SSC, as the Study Sponsor, will approve the final report. Study Sponsor POC is Ms. Brandenburg (ATSG-DDN), AV 699-3815.

4. Administrative.

a. The Study Agency will submit requests for data in accordance with the following guidelines:

(1) For TRADOC provided data, submit requests directly to the data provider with an information copy of the request forwarded to HQ TRAC, RPD.

ATRC-RPR (5-5d)

SUBJECT: Unit Minimum Essential Materiel Requirements for the Battlefield Study

(2) For data provided by non-TRADOC organizations, submit data requests directly to HQ TRAC, RPD.

(3) HQ TRAC, RPD, data POC is Mr. Dempsey, ATRC-RPP, AV 680-3004.

b. The Study Agency will submit all information required to initialize and update the TRADOC Study Summary Report (maintained by HQ TRAC, RPD) and the DD 1498 forms required to initialize and update the data base maintained by the Defense Technical Information Center (DTIC). TRADOC Study Summary Report POC is Ms. Conrad, ATRC-RPP, AV 680-2200. Direct questions on DTIC procedures to the USAIS AR 5-5 Study Program coordinator.

c. This memorandum has been coordinated with:

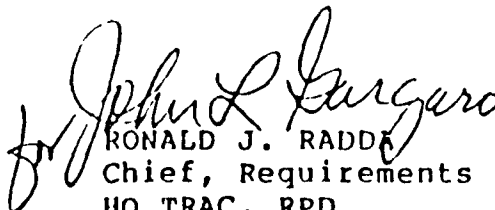
(1) HQ TRADOC, DCSCD (MAJ Rodriguez, ATCD-SE, AV 680-3477).

(2) SSC (Ms. Brandenburg, ATSG-DDN, AV 699-3815).

(3) Chaplain (CH (MAJ) Walker, ATSC-DCD, AV 992-5147).

(4) TRAC-FBHN (Dr. Klopp, ATRC-B, AV 699-6899).

5. The HQ TRAC, RPD mailing address is: Director, HQ TRAC, Requirements and Programs Directorate, ATTN: ATRC-RP, Fort Monroe, VA 23651-5143. HQ TRAC, RPD, POC for this action is Mr. Wise, ATRC-RPR, AV 680-3117/2207.

  
RONALD J. RADDE  
Chief, Requirements Division  
HQ TRAC, RPD

DISTRIBUTION:

Cdr, TRADOC, DCSCD; ATTN: ATCD-S, ATCD-SE, Ft Monroe, VA  
Cdr, USASSC, DCD, ATTN: ATSG-DDN, Ft Ben Harrison, IN  
Cdr, USATRAC, ATTN: ATRC-RM, ATRC-TD, Ft Leavenworth, KS  
Comdt, USACHS, DCD, ATTN: ATSC-DCD, Ft Monmouth, NJ  
Dir, TRAC-FBHN, ATTN: ATRC-B, Ft Ben Harrison, IN  
Dir, HQ TRAC, RPD, ATTN: ATRC-RP, ATRC-RPP, Ft Monroe, VA

APPENDIX B - STUDY PLAN



DEPARTMENT OF THE ARMY  
HEADQUARTERS US ARMY CHAPLAIN CENTER AND SCHOOL  
FORT MONMOUTH, NEW JERSEY 07703-5000

ATSC-DCD-CS

19 Jan 1989

SUBJECT: Study Plan: Unit Ministry Team Essential  
Materiel Requirements for the Battlefield (ACN 073980)

SEE DISTRIBUTION:

1. PURPOSE. To evaluate and define the essential materiel requirements to support the Unit Ministry Team (UMT) on the battlefield.

2. REFERENCES. See Enclosure 1

3. TERMS OF REFERENCE.

a. PROBLEM STATEMENT. No UMT materiel studies have been completed. Materiel requirements have relied on in-house chaplaincy systems and not through the standard supply system. Equipment and supplies for the UMT on the battlefield have a long history of systemic problems. Today only one piece of deployable chaplain equipment, field chest; hymnal, remains in the standard supply system, as it has since World War II. Other essential materiel have been purchased commercially through BASOPS and NAF chaplain channels and distributed outside the standard supply system. Lack of standardization of issue and inconsistencies in availability of materiel complicates the materiel requirements effort.

b. IMPACT OF THE PROBLEM. Unless materiel requirements are defined and made available through the standard supply system essential religious support to soldiers on the battlefield will be inadequate. Nonstandard items complicate the standard supply system. Obsolete equipment and its nonavailability restrict ministry on the battlefield.

c. OBJECTIVES.

- (1) Define and determine the essential materiel requirements (quantity, types, etc.) for different combat regions, denominations and faith groups, units and contingency operations for battlefield religious support.
- (2) Determine the availability of essential UMT materiel requirements in the standard supply system.
- (3) Identify essential supplies to be added to the standard supply system.
- (4) Analyze the capabilities, deficiencies, and enhancements of essential materiel.

d. SCOPE. This study is battle focused and includes all UMT religious support from the theater down to the battalion level. The study will consider the faith groups materiel requirements and determine the essential materiel needed for the UMT.

e. LIMITATIONS.

- (1) This study will address only essential requirements for mission accomplishment on the AirLand battlefield.
- (2) The study will be limited to the first 30 days of deployment.
- (3) The study will not address materiel required in intense periods of religious support such as high holy days, special religious feasts, etc.
- (4) The opportunity to measure UMT materiel requirements in FTXs or simulation is limited to major exercises.
- (5) The study will not be able to satisfy all of the distinct needs of each denomination.
- (6) The study will not address soldier family religious requirements during first 30 days of deployment.

f. ASSUMPTIONS.

- (1) The religious support mission for soldiers is enhanced by the availability of proper materiel.
- (2) The presence of the UMT with the soldier is a morale multiplier for the unit in combat.
- (3) The UMT's presence on the battlefield represents the symbolism to the soldier that God and the nation care for the welfare of the soldier.

g. ESSENTIAL ELEMENTS OF ANALYSIS (EEA).

- (1) How should essential materiel requirements be defined?
- (2) What emerging technologies affect materiel requirements for the UMT?
- (3) How does the threat impact on UMT supply needs?
- (4) What are the related historical studies?
- (5) Which historical studies are valid in relation to present day studies?
- (6) What new materiel requirements are generated by present religious support doctrine?
- (7) What materiel are currently available in the standard supply system?
- (8) What is the consensus of UMTs who have battlefield experience concerning essential materiel requirements?
- (9) How were UMTs supported in past engagements?
- (10) What faith groups require unique materiel to accomplish their war time mission?
- (11) What faith groups have defined their religious materiel requirements?
- (12) What sources determine faith group materiel requirements?

(13) What are the religious demographics of the Army and will they be the same on the battlefield?

(14) What materiel are necessary for UMT sustainment of religious support?

(15) What essential materiel should be added to the standard supply system?

(16) What specialized materiel requirements are driven by unit mission, e.g. Light Infantry Division (LID), Low Intensity Conflict (LIC), and should be included in the standard supply system?

(17) How does combat duration increase materiel and religious needs of soldiers?

(18) How do the requirements of this study relate to the Battlefield Operating System (BOS)?

#### h. CONSTRAINTS.

(1) Manpower for this effort should not exceed current levels delineated under paragraph 5 (a).

(2) Shortage of authorized assigned personnel limits manpower resources.

(3) TDY will be constrained to local funding of the SAG.

#### i. ALTERNATIVES. Not applicable: This is not a comparative evaluation of alternative courses of action.

j. METHODOLOGY.

(1) The first step in conducting this study will be a thorough literature review to determine what historic data and/or studies are relevant to current UMT materiel requirements.

(2) The study will then identify the threat in areas or units where the UMT provides religious support and assess how that threat impacts upon the delivery of religious support.

(3) The next phase will evaluate and define essential materiel by using surveys, questionnaires, and interviews.

(4) The study will determine availability within the supply system and analyze capabilities, deficiencies and enhancements based on results from field surveys and interviews.

(5) The study will recommend changes, if required, in doctrine, organizations, training, materiel, and operational concepts.

k. RELATED STUDIES.

(1) ACN 044666 "Chaplain Support to the Maneuver Battalion."

(2) ACN 064346 "Unit Ministry Team Religious Support to Casualties on the Airland Battlefield."

(3) ACN 072559 "Unit Ministry Team Communication / Transportation on the Airland Battlefield."

(4) ACN 084307 "Survivability of the Unit Ministry Team on the Battlefield."

(5) ACN 057970 "MOS 71M Support in Tactical Organizations."

4. THREAT AND OPERATIONAL ENVIRONMENT.

AirLand battle is predicated upon the multi-dimensional battlefield. The battlefield environment will consist of massed attacks in every sector to maximize the stress, shock, and confusion of the defenders and endeavor to break supply points at every echelon. Tactical air, rocket, airborne, and airmobile attacks will disrupt traditional rear areas of safety while major ground thrusts will seek to break through, bypass, and isolate troops.

Sustained combat operations will affect supply and resupply performance at all echelons spreading havoc and panic among vulnerable supply trains. All movement and communication not essential to tactical mission support will be curtailed. UMT movement on the battlefield will incur high risk and be limited due to the threat configuration. Replacement of materiel will be hampered by the rear area threat and high casualty rates. Soldiers will be taxed beyond normal endurance resulting in deep spiritual and psychological needs thereby placing great demand on the UMT.

In general, the UMT religious support to soldiers and staff will be affected by the threat in the same degree as Combat, Combat Support, and Combat Service Support functions on the battlefield.

#### 5. SUPPORT REQUIREMENTS.

(1) Manpower requirements in Professional Staff Year (PSY).

- |  |         |
|--|---------|
| (a) Chaplain Center and School                                     | 0.7 PSY |
| (b) TRADOC Analysis Command - Ft. Benjamin Harrison<br>(TRAC-FBHN) | 0.1 PSY |

(2) \$4,000 TDY to conduct surveys, questionnaires, interviews and research.

(3) \$1,000 for data compiling from surveys and interviews.

#### 6. MILESTONE SCHEDULE.

4 Nov 88	Submit study plan
17 Nov 88	Coordinating SAG meeting at USACHCS
10 Mar 89	Completion date for data collection
16 Mar 89	SAG meeting at USACHCS
12 May 89	Completion of first draft, staff to SAG
26 May 89	SAG Internal Review Process (IFR)
21 Jun 89	Complete analysis of study and staff with DACH
18 Jul 89	Return of coordinating draft
27 Jul 89	Study ending SAG
26 Aug 89	Completion date for study report

## 7. STUDY ADVISORY GROUP

CH (COL) James H. Robnolt, ATSC-DCD, USACHCS, Fort Monmouth, NJ, SAG Chairman

CH (LTC) John Hannah, ATSC-DCD, USACHCS, Fort Monmouth, NJ.

Mr. Martin Walker, ATRC-B, Ft. Ben Harrison, IN. Member

Mr. Gene Gable, ATCL-CFS, Log Center, Ft Lee, VA. Member

CH (LTC) Gilbert Pingel, DACH-PPDT, Office of the Chief of Chaplains, Washington, D.C. Member

CH (MAJ) Larry A. Walker, ATSC-DCD-CS, USACHCS, Ft Monmouth, NJ. Sponsor Study Director

CH (LTC) Gary W. Councell, DACH-IRL, Office of the Chief of Chaplains, Washington, DC, Member

CH (MAJ) Louie G. Scales, Jr., ATSC-DCD-OM, USACHCS, Ft Monmouth, NJ. Member

CH (MAJ) Ralph G. Benson, ATSC-DES, USACHCS, Ft Monmouth, NJ, Member

CH (LTC) John W. Brinsfield, Jr., ATSC-DTD-U, USACHCS, Ft Monmouth, NJ, Member

CH (MAJ) Greg W. Hill, SCC, Ft Ben Harrison, IN, Member

MSG Roger L. Clark, ATSC-DCD-CS, USACHCS, Ft Monmouth, NJ, Study Writer

MSG Richard W. Geiger, ATSC-UITD, USACHCS, Ft Monmouth, NJ, Member

SSG Stephen A. Stott, ATSC-DCD-OM, USACHCS, Ft Monmouth, NJ, Member

8. STUDY PROJECT OFFICER.

USACHCS POC for this study is Chaplain (MAJ) Larry Walker, within the Directorate of Combat Developments, USA Chaplain Center and School, Ft. Monmouth, NJ 07703-5000, Concepts and Studies Branch, AUTOVON 992-5147. TRADOC action control number is ACN 073980.

FOR THE COMMANDANT:

Original Signed



APPENDIX C - QUESTIONNAIRE

UNIT MINISTRY TEAM (UMT) BATTLEFIELD MATERIEL REQUIREMENTS  
SURVEY

FOR

ACTIVE DUTY CHAPLAINS

1. WHAT IS YOUR FAITH GROUP/DENOMINATION?

\_\_\_\_\_

2. IN WHAT TYPE UNIT DO YOU SERVE?

A. LIGHT INFANTRY

B. INFANTRY

C. MECHANIZED

D. ARMOR

E. OTHER, SPECIFY \_\_\_\_\_

3. WHAT IS YOUR LEVEL OF ASSIGNMENT?

A. BATTALION

B. BRIGADE

C. DIVISION

D. CORPS

4. HOW OFTEN DO YOU GO TO THE FIELD WHERE YOU STAY OVERNIGHT?

A. ONCE OR TWICE A YEAR

B. 3 TO 6 TIMES A YEAR

C. 7 TO 10 TIMES A YEAR

D. MORE THAN 10 TIMES A YEAR

E. NEVER

5. WHAT IS THE AVERAGE LENGTH OF STAY ON A FIELD EXERCISE?

A. 2 TO 3 DAYS

B. 4 TO 7 DAYS

C. 8 TO 14 DAYS

D. MORE THAN 14 DAYS

6. HOW DO YOU DETERMINE THE TYPE EQUIPMENT OR MATERIAL YOU TAKE WITH YOU ON A FIELD EXERCISE? (Select one most appropriate response)

- A. FROM MY PAST EXPERIENCES
- B. FROM UNIT MISSION
- C. INFORMATION GATHERED FROM OTHER UNITS
- D. CHAPLAIN SAYS
- E. DENOMINATIONAL REQUIREMENTS

7. HOW WAS YOUR UNIT DEPLOYMENT EQUIPMENT OBTAINED?

- A. PURCHASED COMMERCIALY
- B. FROM UNIT SUPPLY
- C. FROM GARRISON CHAPEL SUPPLY
- D. DON'T KNOW
- E. FABRICATED

8. HOW DO YOU TRANSPORT YOUR DEPLOYMENT EQUIPMENT?

- A. CARRY EQUIPMENT IN THE OLD FIELD HYMNAL CHEST
  - B. CARRY EQUIPMENT IN SPECIAL MOUNT OUT BOX
  - C. USE SPECIALLY DESIGNED EQUIPMENT (List below)
- 

9. DO YOU HAVE A CURRENT BASIC LOAD LIST THAT YOU USE ON FIELD EXERCISES OR DEPLOYMENTS?

- A. YES (please attach one copy)
- B. NO

**The next section pertains to the Chaplain's Combat Kit.  
(15"x 8"x 8")**

10. HOW OFTEN DO YOU USE YOUR CHAPLAIN'S COMBAT KIT WHEN ON A FIELD EXERCISE?

- A. NEVER
- B. SELDOM
- C. ONCE PER DAY
- D. SEVERAL TIMES PER DAY

11. HOW WOULD YOU REPLACE AN ITEM IN YOUR CHAPLAIN'S COMBAT KIT?

- A. ORDER FROM INSTALLATION CHAPEL SUPPLY
- B. DON'T KNOW
- C. ORDER FROM UNIT SUPPLY
- D. USE CHAPLAIN TECHNICAL CHANNELS
- E. OTHER, SPECIFY: \_\_\_\_\_

12. WHAT ITEMS OF THE CHAPLAIN'S COMBAT KIT DO YOU **NEVER** USE?  
(Circle as many as appropriate)

- |                    |                    |                  |
|--------------------|--------------------|------------------|
| A. CHALICE         | F. CHALICE INSERT  | K. CHALICE PATEN |
| B. COMMUNION PATEN | G. CIBORIUM        | L. CANDLE HOLDER |
| C. RIPLE STAND     | H. CHAPLAIN'S SCAR | M. ALTAR CLOTHS  |
| D. PURIFICATORS    | I. CORPORALS       |                  |
| E. PALL            | J. CROSS           |                  |

13. HOW DO YOU OBTAIN HOSTS OR BREAD USED FOR MASS OR COMMUNION TO RESUPPLY THE CHAPLAIN'S COMBAT KIT?

- A. FROM INSTALLATION CHAPEL SUPPLY
- B. PURCHASED LOCALLY
- C. UNIT SUPPLY
- D. PERSONAL PURCHASE
- E. OTHER, SPECIFY: \_\_\_\_\_

14. HOW DO YOU OBTAIN WINE OR GRAPE JUICE TO RESUPPLY THE CHAPLAIN'S COMBAT KIT?

- A. UNIT SUPPLY
- B. PURCHASED LOCALLY
- C. FROM INSTALLATION CHAPEL SUPPLY
- D. OTHER, SPECIFY: \_\_\_\_\_

**The following section pertains to vehicles and communications.**

15. DO YOU HAVE A DEDICATED MTO&E VEHICLE FOR YOUR UNIT?

- A. I HAVE A DEDICATED VEHICLE
- B. I SHARE VEHICLE WITH ANOTHER SECTION
- C. I GET VEHICLE ON AN "AS NEEDED BASIS"
- D. I DON'T HAVE USE OF ANY VEHICLE
- E. WE ARE NOT AUTHORIZED A VEHICLE BASED ON UNIT MISSION (go question 18)

16. IF YOU HAVE A DEDICATED VEHICLE, HOW OFTEN WOULD YOU USE IT DURING A FIELD EXERCISE?

- A. NEVER
- B. SELDOM
- C. SEVERAL TIMES PER DAY

17. IF YOU HAD A DEDICATED VEHICLE, HOW WOULD ITS USE AFFECT THE PERFORMANCE OF YOUR MISSION?

- A. GREATLY IMPROVE
- B. LITTLE IMPROVEMENT
- C. NO IMPROVEMENT
- D. IT WOULD BE A HINDRANCE

18. IN YOUR UNIT'S HTO&F DOCUMENTS, IS THERE A VEHICLE LISTED IN THE REQUIRED AND AUTHORIZED COLUMN(S)?

- A. VEHICLE IS REQUIRED BUT NOT AUTHORIZED
- B. VEHICLE IS REQUIRED AND AUTHORIZED
- C. THERE IS NO REQUIREMENT

19. HOW OFTEN DO YOU USE RADIO COMMUNICATIONS WHEN ON A FIELD EXERCISE?

- A. NEVER
- B. SELDOM
- C. ONCE PER DAY
- D. SEVERAL TIMES EACH DAY

20. IS A RADIO AVAILABLE FOR YOUR USE ON FIELD EXERCISES?

- A. MY UNIT HAS A DEDICATED RADIO
- B. I SHARE WITH ANOTHER SECTION
- C. I HAVE A RADIO ON AN "AS NEEDED BASIS"
- D. I HAVE NO ACCESS TO A RADIO

21. IF YOU HAD A DEDICATED RADIO, HOW OFTEN WOULD YOU USE IT ON FIELD EXERCISES?

- A. SELDOM
- B. NEVER
- C. ONCE PER DAY
- D. SEVERAL TIME EACH DAY

22. IF YOU HAD A DEDICATED RADIO, HOW WOULD IT AFFECT THE PERFORMANCE OF YOUR MISSION?

- A. GREATLY IMPROVE
- B. LITTLE IMPROVEMENT
- C. NO IMPROVEMENT
- D. IT WOULD BE A HINDRANCE

The following section pertains to your specific denominational needs. Please consider only those items that you must have to minister on the battlefield.

23. DOES YOUR FAITH GROUP/DENOMINATION REQUIRE YOU TO USE SPECIAL RELIGIOUS ARTICLES TO PERFORM YOUR MINISTRY ON THE BATTLEFIELD?

- A. NO
- B. YES, IF SO, PLEASE LIST ALL REQUIRED ITEMS:

-----	-----
-----	-----
-----	-----

24. DO YOU NEED UNIQUE RELIGIOUS ARTICLES TO PERFORM SERVICES FOR THE DEAD ON THE BATTLEFIELD?

- A. NO REQUIRED ITEMS
- B. YES, IF SO, PLEASE LIST REQUIRED ITEMS:

-----	-----
-----	-----

25. WHEN YOU PERFORM BATTLEFIELD MINISTRATIONS (i.e., BAPTISM, LAST RITES, ANOINTING, ETC.) DO YOU **REQUIRE** SPECIAL ARTICLES OR ELEMENTS? (Consider each type of ministry you may perform when on the battlefield)

- A. NO SPECIAL ARTICLES OR ELEMENTS ARE NEEDED
- B. SPECIAL ARTICLES ARE **REQUIRED**
- C. SPECIAL ELEMENTS ARE **REQUIRED**
- D. PLEASE SPECIFY **REQUIRED** ITEMS FROM B AND C

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

26. WHEN YOU SERVE MASS, COMMUNION ON THE BATTLEFIELD DO YOU **REQUIRE** SPECIAL ELEMENTS?

- A. I **REQUIRE** SPECIAL WINE OR JUICE
- B. I **REQUIRE** SPECIAL BREAD/HOST
- C. NO SPECIAL REQUIREMENTS
- D. LIST SPECIAL **REQUIREMENTS** FROM A AND B

\_\_\_\_\_  
\_\_\_\_\_

27. WHEN YOU SERVE MASS, COMMUNION, OR CONDUCT OTHER SERVICES ON THE BATTLEFIELD ARE YOU **REQUIRED** TO WEAR SPECIAL TYPES OF ATTIRE? (i.e., ROBE, STOLE, ETC.)

- A. NO SPECIAL ATTIRE **REQUIRED** (SKIP TO QUESTION 29)
- B. LIST SPECIAL ATTIRE **REQUIRED**:

\_\_\_\_\_  
\_\_\_\_\_

28. IF ATTIRE IS REQUIRED, IT MUST

- A. BE A CERTAIN COLOR.
  - B. HAVE A CERTAIN WEAVE.
  - C. BE A CERTAIN TYPE OF MATERIAL.
  - D. SPECIFY ABOVE REQUIREMENTS:
- 

29. IF YOU HAVE REQUIREMENTS, WHAT RANGE OF FREEDOM DO YOU HAVE TO MAKE ADAPATIONS?

- A. NO FREEDOM AT ALL
- B. CAN MAKE MINOR MODIFICATIONS
- C. CAN MAKE MAJOR CHANGES

The following section pertains to a deployment for 30 days or longer. The purpose for deployment is for a war time operation.

30. WHEN YOU ARE DEPLOYED, WHAT DO YOU USE TO PROVIDE MUSIC WHEN CONDUCTING A WORSHIP SERVICE ON THE BATTLEFIELD?

- A. USE TAPE RECORDER TO PLAY MUSIC
  - B. DO NOT USE MUSICAL INSTRUMENT
  - C. HAVE SOLDIERS PROVIDE MUSIC
  - D. USE INSTRUMENT TO PROVIDE MUSIC (PLEASE SPECIFY):
- 

31. WHAT DO YOU USE TO HELP SOLDIERS WITH SINGING DURING A BATTLEFIELD WORSHIP SERVICE?

- A. PLASTIC COVERED HYMN SHEETS
  - B. HYMNALS
  - C. HYMNS TYPED ON PAPER
  - D. MY OWN DESIGN (PLEASE SPECIFY):
-



32. IF YOU AND YOUR UNIT DEPLOYED ON SHORT NOTICE AND YOU COULD ONLY TAKE 7-10 DAYS SUPPLY, HOW WOULD YOU RESUPPLY THE UNIT WITH HOT AND WINE/GRAPE JUICE AND OTHER RELIGIOUS SUPPLIES?

- A. RELY ON PARENT INSTALLATION CHAPLAIN SUPPLY
  - B. PURCHASE SUPPLIES LOCALLY
  - C. CANNOT GET RELIGIOUS SUPPLIES ON LONG DEPLOYMENTS
  - D. DON'T KNOW
  - E. OTHER, SPECIFY:
- 

33. HOW WOULD YOU DETERMINE THE NUMBER OF SCRIPTURES OR SCRIPTURE PORTIONS TO TAKE?

- A. A RATIO BASED UPON THE UNIT'S RELIGIOUS BREAKOUT
  - B. GIVE SCRIPTURES TO SOLDIERS BEFORE DEPLOYMENT
  - C. TAKE AS MANY AS I HAVE ROOM FOR
  - D. OTHER, SPECIFY:
- 

34. HOW WOULD YOU OBTAIN EXTRA COPIES OF SCRIPTURE FOR REQUESTING SOLDIERS AFTER YOU HAD DEPLOYED?

- A. FROM PARENT INSTALLATION CHAPEL SUPPLY
  - B. PURCHASE LOCALLY
  - C. CAN'T GET SCRIPTURES ON LONG DEPLOYMENTS
  - D. OTHER, SPECIFY:
- 

35. WHAT TYPE OF LITERATURE ARE YOU **REQUIRED** TO TAKE WITH YOU ON DEPLOYMENT?

- A. NONE
  - B. SPECIFY ITEMS (Please list required literature below):
- 
-

36. IF YOU AND YOUR UNIT WERE DEPLOYED TO A WAR ZONE WHAT  
ESSENTIAL MATERIEL WOULD YOU TAKE TO PERFORM YOUR UNIT'S MISSION?

(PLEASE LIST ONLY THOSE ITEMS YOU CONSIDER ESSENTIAL.  
ATTACH SHEET, IF NECESSARY):


NAME: \_\_\_\_\_

AUTOVON # \_\_\_\_\_

APPENDIX D - ESSENTIAL MATERIEL LIST

## APPENDIX D

### ESSENTIAL MATERIEL LIST

This list contains the materiel determined by this study to be essential for the UMT to accomplish its mission. Faith group requirements should determine item usage.

1. Chasuble
2. Chalice
3. Communion Paten
4. Bible Stand
5. Purificator
6. Stole/Scarf
7. Pall
8. Chalice Insert
9. Ciborium
10. Corporal
11. Cross/Crucifix
12. Chalice Paten
13. Candles
14. Altar Cloths
15. Anointing Oils
16. Sacramental Wine
17. Grape Juice
18. Communion Hosts and Bread
19. Scriptures and Holy Writ
20. Hymnals
21. Mount out box to carry and protect UMT supplies and equipment.
22. Individual Carrier

APPENDIX E - ESSENTIAL ELEMENTS OF ANALYSIS

## APPENDIX E

### Essential Elements of Analysis

#### 1. How should essential materiel requirements be defined?

Essential materiel requirements are those the UMT must have to perform its mission. Supplemental or "nice to have" materiel is not deemed essential. If essential materiel is not provided, the religious support mission would be curtailed or fail.

#### 2. What emerging technologies affect materiel requirements for the UMT?

Materiel requirements for the UMT are not dependent upon emerging technology. Packaging of perishable items and other materiel developments to prevent breakage, spoilage, or contamination are possible.

#### 3. How does the Threat impact on UMT supply needs?

Since UMTs are assigned to every type unit they may encounter the same threat its unit does. As the intensity of battle increases, the demand for religious support by soldiers multiplies, thus intensifying the need for resupply.

#### 4. What are the related historical studies?

The literature search conducted by this office revealed some related studies.

- a. Tropic Service Test of Chaplains Kit, Combat.
- b. Chaplain Support to Maneuver Battalion.
- c. User Evaluation of Chaplain's Kit Jewish.

#### 5. What historical studies are valid in relation to present day studies?

All the studies listed above provided valid information for this study.

#### 6. What new materiel requirements are generated by present religious support doctrine?

Present religious support doctrine does not generate any new materiel requirements. FM 16-1 states that the UMT must have religious support materiel and that the materiel be included in the Standard Supply System. Recommended materiel must withstand NBC attacks and then be decontaminated.

7. What materiel is currently available in the Standard Supply System?

In the past the chaplaincy has not used the Standard Supply System except for the Hymn Chest that has remained since World War II. The Chaplaincy uses Base Operations money to purchase the chaplain kit and other expendable supplies. Consumable items (the wine and communion bread) are purchased locally using NAF monies. No religious support materiel is procured and distributed within the Standard Supply System.

8. What is the consensus of UMTs who have battlefield experience concerning essential materiel requirements?

The experience of the battlefield has shown the need for religious support. As soldiers prepare for battle and the possibility of death, they desire religious support to prepare for any situation. Those combat veterans interviewed, stressed the need to have religious support materiel to support the soldier.

9. How were UMTs supported in past engagements?

As early as 1943 the Office of the Chief of Chaplains purchased chaplain kits and distributed them to the field. Before 1943, churches provided their chaplains with materiel support. At the end of World War II a kit was developed for all services and in 1963 the present kit was produced. UMTs were resupplied by whatever means were available. In operations "Urgent Fury" and "Just Cause" UMTs were resupplied by their base installations.

10. What faith groups require unique materiel to accomplish their war time mission?

The Catholic Church requires certain materiel for its priests. Protestant groups may use the same materiel but not all items are required by all groups. Jewish and Orthodox faiths also have unique requirements but are not addressed specifically in this study because of the small numbers involved.

11. What faith groups have defined their religious materiel requirements?

The Catholic church and some of the liturgical churches have defined requirements for civilian clergy. However, this study is battlefield focused and only the requirements considered to be absolutely essential for the practice of faith were studied.

12. What sources determine faith group materiel requirements?

It was determined by the Study Advisory Group (SAG) that this EEA is beyond the scope of this study.

13. What are the religious demographics of the Army and will they be the same on the battlefield?

As exposure to the battlefield increases the demographics of faith or denomination become less important. When possible, soldiers desire a chaplain of their own faith to perform the rites and sacraments of the church but in the stress of battle these issues become less important.

14. What materiels are necessary for UMT sustainment of the religious support?

The materiel recommended in the materiel list (see Appendix D) is the minimum required for the UMT to perform or provide its religious support mission. To maintain sustainment, the UMT needs a method of resupply. Resupply of essential materiel should be within the Standard Supply System.

15. What essential materiel should be added to the Standard Supply System?

All materiel in the materiel list should be included within the Standard Supply System. Inclusion within this Supply System will avoid duplication and additional expense. At present all materiel is resupplied using various off line methods.

16. What specialized materiel requirements are driven by unit mission?

The type of unit impacts upon the amount and usage of religious support materiel. Requirements are based upon specific denominational criteria. A unit's mission influences the weight and method of carrying materiel.

17. How does combat duration increase materiel and religious needs of soldiers?

As soldiers are exposed to combat, their religious interests increase. As combat continues, the demand for materiel increases to support the wounded and to provide services for the dead.



18. How do the requirements of study relate to the Battle-field Operating System (BOS)?

Religious support materiel requirements are in the Combat Services Support (CSS) battlefield functional area and fall under "Man the Force."

APPENDIX F - REFERENCES

## APPENDIX F

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